

BIBLE SOCIETY RECORD

Pacific Theo Seminary 805



The Revisers of the Portuguese Scriptures in Brazil

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THE Scriptures are the legacy of the early church to universal humanity; they are the equal and treasured inheritance of all nations, and tribes, and kindreds upon the face of the earth, and will be till the day of judgment.

I say, let the Scriptures be put into the hands of everybody; let every one interpret them for himself, according to the light that he has; let there be private judgment; let spiritual liberty be revived, as in Apostolic days. Then only will the people be emancipated from the Middle Ages, and arise in their power and majesty, and obey the voice of enlightened conscience, and be true to their convictions, and practice the virtue which Christianity commands, and obey God rather than man, and defy all sorts of persecution and martyrdom, having a serene faith in those blessed promises which the Gospel unfolds. Then will the people become great, after the conflicts of generations, and put under their feet the mockeries, and lies, and despotisms which grind them to despair.

—Martin Luther.

BIBLE SOCIETY RECORD

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EDITORIAL NOTES.

OUR readers will be interested in looking on the faces of the committee now engaged in the revision of the Portuguese Scriptures in Brazil, as they appear on the cover. The Rev. F. Uttley, the Agent of the British and Foreign Bible Society, stands on the extreme left, and the Rev. H. C. Tucker, our own Agent, on the extreme right. Though not members of the committee, it is needless to say that they are in fullest co-operation with it. Beginning then, at the left, in front and sitting down, is the Rev. J. N. Kyle, D. D., of the Presbyterian Church (North), the Rev. J. R. Smith, of the Presbyterian Church (South), and the Rev. A. B. Trajano, a native Brazilian minister; and standing up, the Rev. Wm. Cappel Brown, D. D., of the Protestant Episcopal Church, the Rev. Eduardo Pereira, and Señor Virgilio Varzea—the two latter native Brazilians. In addition to those who appear in this picture, Dr. Brown has been associated with Señor Mario de Artagao, and Dr. Kyle with Señor Alberto Meyer. The work of the revisers has not only been carefully scrutinized but sharply criticized, and a second tentative edition of one of the Gospels is now under the most careful study and criticism that can be secured in Brazil, the United States, Great Britain, and Portugal, and we can but hope that God will bless the toil of these faithful laborers and set us one step further forward in attaining the best possible version.

THE four largest judicatories of as many Presbyterian and Reformed bodies have all been in session during the past few weeks, and have all given Dr. Fox, as the Secretary of the American Bible Society, a cordial welcome and sympathetic hearing. Elsewhere will be found the action taken by these bodies. It is not easy for one person to visit bodies most of which meet at nearly the same time and at places so far separated from each other. The General Assembly of the (Southern) Presbyterian Church held its sessions at Fort Worth, Tex., beginning Thursday, May 18th, giving up the first evening to the "Bible Cause." The custom of this body is to hear the report of a permanent committee on the

subject, this committee holding over from year to year, our own Agent, the Rev. Dr. Thos. H. Law, being its chairman. This report, being duly presented, was referred, together with the address of Dr. Fox made in connection with it, to the standing committee appointed by this assembly. The next day this standing committee held a session and had full conference with the representative of the Society, and subsequently reported making certain recommendations to the General Assembly which were accepted and adopted. The report of this standing committee will be found elsewhere.

The General Assembly of the Presbyterian Church (North), met at Winona, one hundred miles east of Chicago. Dr. Fox reached this body, of course late, coming from Fort Worth, and was only able to have a somewhat brief hearing before the assembly, to which, however, the response of the assembly, in the resolutions elsewhere reported, was most satisfactory.

The United Presbyterian General Assembly began its sessions on May 24th at Washington, Ia., and accorded a hearing to Dr. Fox on Friday afternoon, May 26th. The moderator responded in fervent assurances to the Society of the deep and abiding sympathy of the United Presbyterian Church in the American Bible Society and all its work, pledging the best support which it was possible for their churches to give.

The General Synod of the Reformed (Dutch) Church of America began its sessions at Asbury Park, N. J., on June 7th, and heard Dr. Fox on Friday morning, June 9th, together with the representatives of other benevolent societies, its moderator responding in felicitous and hearty assurances that the churches might be expected to coin their good wishes into dollars during the year to come.

THE traveler, flying rapidly on an express train across the Southwest and middle tier of western states in order to reach the points referred to above, receives vivid impressions of the greatness, the fertility, and the still undeveloped wealth of this great republic, where God has given us our goodly

heritage. From the standpoint of the Bible Society official, it is no less striking to observe how numerous, we might almost say innumerable, are the openings for effective Bible distribution. With all that has been done in the past, there remains yet much land to be possessed. Every large city ought to have a well-established center for Bible distribution and that among various classes, some of them peculiar and not easy to reach. Old-fashioned methods have been the best methods, and it would be folly to abandon them hastily. Yet "one good custom," as Tennyson says, "may corrupt the world," and we ought not to allow mere custom to stand in the way of real progress. Every resource and expedient of modern commerce must be employed to secure the cheapest and most effective distribution of the Scriptures over the immense area and to those portions of the population that stand most in need of such service: among the black people of the southern states, the French Catholic population in New Orleans and Louisiana, the immigrants settling in colonies here and there and everywhere, on the prairies of Iowa, or the great farm-lands of Texas and Arkansas. There must be maintained suitable agencies for keeping the Word of God in living relations with all peoples of every speech and nationality. He who thinks this a light or easy task needs only a little experience to find his mistake, but it is encouraging to find everywhere a tone of sympathetic appreciation and willing co-operation on the part of Christian ministers and churches, and, more broadly still, of right thinking people generally.

THE Rev. Jay C. Goodrich and Mrs. Goodrich have arrived in this country after more than five years of service in the Philippine Islands, and have been welcomed with great satisfaction by the officers of the Society.

THE Rev. Mr. Milne, writing from South America, makes this comparison between travel over the Andes as it used to be and as it is now. Our readers can see through what labors our work has been carried forward. "The route to the Pacific coast in which you are interested will soon be much less of a task than it has been—indeed, it is so already. The journey that took me on the first occasion over eight days can now be done in one day and a few hours of another. In another year or so it will take less than one day in the summer months, *i. e.*, from December 1st to May 1st; just what arrangements may be made for the winter months I do not know. The

mails are sent over once a week, carried by men when the winters are not very severe, but every year some are found to have perished in the snow, overtaken by a storm or having started unprepared for the cold. The last time that I came over it was said that at some places where we traveled the snow was twenty-five meters deep under our feet; and we saw at different places holes in the snow that had been dug out in the search for the baggage of a traveler who had lost his baggage mule and his effects in the soft snow. He had offered a reward of \$2,000 to any one who might find and restore his goods."

THE following table presents the receipts from the four sources recorded here for May, 1905, and those of April and May, 1905, in comparison with the like period for 1904. Full tables of receipts and expenditures will be found on the third page of the cover.

	May, 1904	May, 1905
Gifts from Auxiliaries.....	\$4' 5 28	\$1,217 53
Legacies.....	1,336 76	2,249 87
Church Collections.....	3,240 13	4,056 42
Gifts from Individuals.....	3,614 29	1,669 69
	\$8,666 46	\$9,193 51
	April 1, 1904, to May, 31, 1904	April 1, 1905, to May, 31, 1905
Gifts from Auxiliaries.....	\$2,798 62	\$3,075 00
Legacies.....	2,440 97	2,373 81
Church Collections.....	10,846 32	10,882 96
Gifts from Individuals.....	6,134 29	10,128 41
	\$22,220 20	\$26,460 18

LETTERS of appreciation for Bibles sent often reach the Bible House that have their own charm. "We, the undersigned children, tender our grateful thanks to the Society for the thirty-seven Bibles sent to us. We hope we may never wander from the lessons they impart, but always be willing to be guided by our Saviour." This letter, signed duly by the secretary of the Sunday school and "an orphan in the Home," comes to us from a colored industrial home and school in New Orleans. Such letters give a new light to the precious words, "It is more blessed to give than to receive."

IGNACIO TORRES SILVA, one of the colporteurs of the Mexico Agency, died in a hospital in Mexico on Sunday, the 4th of June.

THE following account of the 101st annual meeting of the British and Foreign Bible Society, taken from the *British Weekly*, will doubtless prove of interest to our readers:

There was a "strong platform" at the 101st annual meeting of the British and Foreign Bible Society,

held in Exeter Hall, on Wednesday. Among the well-known people on the left of the Marquis of Northampton, the chairman, sat the Bishop of St. Albans, Dr. Timothy Richard, and Bishop Welldon. Those on his right included Gipsy Smith; his neighbor being Cheng Ching Yi, assistant reviser of the Mandarin Scriptures, a handsome Chinaman, in a lilac-colored silk robe and a black cap; and Prebendary Fox. The Rev. A. Taylor gave a brief summary of the annual report, and again and again the large audience applauded as he stated encouraging facts. During the last year twelve new versions have been added to the Society's list, making a total of 390. They include "our old friend," Dr. J. G. Paton's Tafasao version for the New Hebrides, and a version in Mosquito, which is spoken on the eastern coast of Nicaragua. The Society issued over 5,857,000 copies of Scripture last year. Altogether the Society's 930 colporteurs abroad sold the record number of 2,250,000 copies. Passing on to financial matters, Mr. Taylor said that the year's working deficit was £35,233. During the past seven years the expenditure had exceeded the revenue by over £112,000. Owing to the surplus which it had in hand, the Society had kept out of debt, but it had now reached the limit of its resources, and must reduce some of its work in the foreign field unless liberal donations were forthcoming. None of the special Centenary Fund, which only needed £17,000 to complete the quarter of a

million guineas asked for, was available for existing work. In conclusion it was announced that the Bishop of Bristol and Dr. Horton were among those invited by the committee to be vice-presidents.

Lord Northampton spoke sympathetically of the present revivalist feeling in our country. Whatever revival took place must really proceed from the Bible, therefore the Society was by its work taking a share in all the revivals around. Referring to the deficit, the Bishop of St. Albans said he had been present at great meetings at Exeter Hall and the Albert Hall the day before, when it was announced that the Church Missionary Society had to face a deficit of £45,000. These were not depressed or depressing meetings. Deficiencies meant the success of the work that had been done. Dr. Richard gave a fascinating account of ways in which he had made use of the Bible in China during the last thirty-six years. Incidentally he remarked that as a result of a New Testament having been sent to the Dowager Empress on her sixtieth birthday by the women of China, the Emperor had expressed anxiety to have a copy. This had been sent to him. "He reads it every day now."

Without doubt, the most impressive speech of the day was that of Cheng Ching Yi, whose command of English is wonderful. "The Bible in China is most needful and important," he declared. "What we are wanting and long for is a Leader and a Saviour."

ACTION OF FOUR ECCLESIASTICAL BODIES.

SOUTHERN PRESBYTERIAN GENERAL ASSEMBLY.

THE following is the action of the Southern Presbyterian General Assembly:

On the eastern point of the island of Pharos, near the site of the ancient city of Alexandria in Egypt there stood a famous lighthouse. Far out over the turbulent waters of the Mediterranean shone its resplendent lights, and many the vessels of commerce, freighted with their treasures, which were guided safely into port along its shining pathway. Marines and passengers, after a tedious and stormy voyage, greeted with unspeakable joy its brilliant and comfortable effulgence. There it stood "holding forth" the light of life to the voyagers who were making their way into that attractive harbor.

At the entrance to New York harbor there arises into view the renowned statue of liberty, which embodies in its silent grandeur the cherished mission of our republic in the family of nations—"Liberty Enlightening the World";—its golden silence proclaiming to the oppressed of earth that here in the land of enlightenment there is equality before the law, and protection for each and all in the pursuit of happiness and peace.

These majestic symbols eloquently illustrate the mission of the Church of Christ. "The sons of God without rebuke in the midst of a crooked and perverse nation among whom ye shine as lights in the world, holding forth the Word of Life."

The American Bible Society is the recognized agency of our Assembly for the distribution of the Word of God.

The conspicuous thing about a lighthouse is the light that flashes from its tower. The American Bible Society is an establishment for service. Through this organization, in the power of God's spirit, the benighted of earth are enabled to translate into their experience the gracious words of the Scripture, "The entrance of thy word giveth life."

We are committed to the support of this work. Through this means we are privileged to make such contributions as may be conducive to the end, "That the word of God may have free course and be glorified." Theoretically our General Assembly is just as much committed to the work of the American Bible Society as the other benevolences of the church.

A few observations, however, clearly indicate that the church at large is not awake to the obligations

assumed for the support of this great missionary and evangelistic enterprise.

Your Standing Committee has had for consideration the eighty-ninth annual report of the Board of Managers of the American Bible Society, the report of the Rev. John Fox, D.D., Corresponding Secretary, his instructive and enjoyable address to the Assembly, and the annual report of our Assembly's Permanent Committee on the Bible Cause. While there is much to encourage us in the great work of the American Bible Society, there is for some reason deplorable neglect of this cause in the bounds of our Assembly. The impression seems to obtain that the American Bible Society is a rich institution. This is a mistaken idea. The annual income of this Society from investments is but \$36,129.63, according to the Minutes of the Assembly. There are 3,082 churches within our bounds; 2,615 of this number report no contribution to the Bible cause. Less than one-fifth of our churches give anything. Over four-fifths give nothing to this cause. The churches' report shows that in comparison to their offering for other causes they give in meager measure. The Minutes of the Assembly of 1904 show that the gifts of nine of our leading churches amount to \$15, an average of \$1.66½ per church; five of these nine churches report nothing given.

The average contribution of our church to this cause is less than three cents per member.

We recommend:

First. That the Assembly earnestly commend the purposes and work of the American Bible Society to the prayers and cordial support of our sessions and churches.

Second. That the recommendations of the Permanent Committee be indorsed, which recommendations are (1) That the General Assembly again call upon our church to raise during the present year at least \$10,000 for the Bible cause. (2) That our Presbyteries be urged to use such means as in their judgment may be best to secure the presentation of this cause, and a liberal offering in all of the churches, if not on the third Sabbath in October, then on some day which may be more convenient.

Third. That the Field Secretary, who is also Chairman of the Assembly's Permanent Committee on Bible Cause, be requested to send an urgent letter, previous to the offering for this cause, to each minister and session within our bounds.

Fourth. That inasmuch as May 8, 1906, will be the ninetieth anniversary of the American Bible Society, and inasmuch as the Board of Managers desire to have this event celebrated with appropriate exercises, our Assembly, in compliance with this suggestion authorizes its Permanent Committee to co-operate with the various churches in such measures as may be devised for a suitable recognition of this ninetieth anniversary, and to arrange for services of an appro-

priate character during the sessions of our next General Assembly, May, 1906, in Greenville, S. C.

Fifth. That the Assembly reappoint the present Permanent Committee.

Respectfully submitted,

CHAS. C. CARSON, *Chairman.*

NORTHERN PRESBYTERIAN GENERAL ASSEMBLY.

THE following action was taken by the Northern Presbyterian General Assembly:

The General Assembly has learned with interest of the intention of the American Bible Society to celebrate in some fitting way the ninetieth anniversary of the organization of the Society. Such an event deserves indeed to be recognized by all churches that have shared in the benefit of its ninety years of labor. We direct the Moderator and executive officers of this Assembly to take such steps as may be possible to secure an appropriate recognition of this anniversary at the next General Assembly, in May, 1906, in accordance with the suggestion of the Society, and also that they have power to appoint a delegate to the anniversary.

This Assembly laments that there should be any possibility of the work of the Society being lessened or hindered at this time by reason of a lessening of its receipts. We therefore renew and emphasize the recommendation of previous Assemblies that all our churches take annual collections for the treasury of the Society; and further, that standing committees be appointed and maintained in all our Presbyteries, with whom the executive officers of the Society may communicate in their discretion, so that our people may be kept informed as to the needs of the Society and may increase their contributions to its great and sacred work.

UNITED PRESBYTERIAN GENERAL ASSEMBLY.

THE action taken by the United Presbyterian Assembly was as follows:

The General Assembly has heard with great interest the claims of this time-honored organization, presented by Dr. John Fox, of New York, in sending the Word of God into all lands and printed in almost all languages. We regard its work as fundamental and essential to the progress of the Church of Christ. We offer for your adoption the following:

Resolved, 1. That a committee be appointed to consider the work and needs of the American Bible Society and its relation to our own mission work, with a view to systematizing, and, if possible, increasing the gifts of our people to this sacred cause, this committee to confer, so far as necessary, with the officers of the Society in New York and report to the

next General Assembly. 2. That we strongly commend the claims of this Society to the liberal support of all our people.

GENERAL SYNOD OF REFORMED (DUTCH) CHURCH.

THE action taken by the General Synod of Reformed (Dutch) Church was as follows:

The Synod calls the special attention of all its ministers, consistories, and churches, to the duty of maintaining the work of translating and circulating the Holy Scriptures in all languages and in all lands. This great task has been especially committed to the American Bible Society, but its successful prosecution

requires the constant support of all the churches. No work is more fundamental in Christian missions at home and abroad; and we are grieved to know that it is greatly hindered at present by lessened receipts. We recommend that our churches so far as possible co-operate in celebrating in some suitable manner the ninetieth anniversary of the Society, which is to occur in May, 1906, and that during the year collections be taken for the treasury of the Society. We would further advise that some arrangement be made by the executive officers at the Synod to secure some suitable recognition of this ninetieth anniversary at the next meeting of the General Synod.

LUTHER AND THE GERMAN BIBLE.

By Rev. B. Pick, Ph.D., D.D.

IN his "Luther" (London and New York, 1883), J. A. Froude calls Luther's translation of the Bible "the greatest of all the gifts he was able to offer to Germany." Luther, it is true, was not the first, but by far the greatest translator of the German Bible. As Jerome's Latin Vulgate superseded all former Latin translations, so threw Luther the older German translations into the shade and out of use, and he has not been surpassed or even equaled by a successor. A good translation, he says, requires "a truly devout, faithful, diligent, Christian, learned, experienced, and practiced heart"; and he possessed these qualifications in a rare degree. His knowledge of Greek and Hebrew was indeed only moderate, but sufficient to enable him to form an independent judgment, and what he lacked in scholarship was supplied by his intuitive genius and the help of Melancthon. But he was a master of the German tongue.

On April 26, 1521, Luther left Worms, where he had spoken his famous "Here I stand," etc., and on the 4th of May he was brought to the romantic solitude of the Wartburg, the "Patmos," as he called it. Luther, the monk, was now Knight George, and the richest fruit of his leisure on the Wartburg, and the most important and useful work of his whole life, is the translation of the New Testament, a work which alone would entitle him to be called one of the greatest benefactors of the German-speaking race. The existence of German versions before Luther does not diminish his merit in the least. His version was made from the Hebrew and Greek, and is to all intent a new work. In November or December, 1521, he began with the New Testament, and completed it in the following March, before he left his "Patmos." On his return to Wittenberg it was thoroughly revised with the help of Melancthon, and was published September 21, 1522, but without his name. A second edition, with many corrections and improvements, appeared in December. He now be-

gan translating the Old Testament. The Pentateuch appeared in 1523; the Psalter in 1524. Considering the importance of the work, Luther founded a *collegium Biblicum*, or Bible club, consisting of Melancthon, Bugenhagen, Crusiger, Justus Jonas, and Aurogallus. Once a week they met at his house for several hours, studying and examining the Greek, Hebrew, and Latin Bibles, commentaries, and other helps. At last the whole Bible, including the Apocrypha, was completed in 1534, and printed with numerous wood-cuts.

In the meantime the New Testament had appeared in sixteen or seventeen editions, and in over fifty reprints, proving the hunger and thirst of the German people for the pure Word of God. Luther himself prepared five original editions or versions of his whole Bible, the last in 1545, a year before his death. This is the proper basis of all critical editions. Luther's Bible was saluted with the greatest enthusiasm and became the most powerful help to the Reformation. All efforts to prohibit the sale were in vain. Hans Lufft, at Wittenberg, printed and sold in forty years (between 1534 and 1574) about 100,000 copies, not to speak of reprints by others. Cortlacus, the champion of Romanism, bears the following testimony: "Luther's New Testament was so much multiplied and spread by printers that even tailors and shoemakers, yea, even women and ignorant persons who had accepted this new Lutheran gospel, and could read a little German, studied it with the greatest avidity as the fountain of all truth. Some committed it to memory and carried it about in their bosom. In a few months such people deemed themselves so learned that they were not ashamed to dispute about faith and the gospel, not only with Catholic laymen but even with priests, and monks, and doctors of divinity."

Considering the state of learning, the absence of good grammars, dictionaries, and concordances,

Luther's version is a wonderful monument of genius, learning, and piety. None felt the difficulty more than Luther himself. To make Job and the Hebrew prophets speak in German was no easy matter. He jocosely remarked that Job would have become more impatient at the blunders of his translators than at the long speeches of his "miserable comforters." He had no access to manuscripts—the most important were only discovered during the nineteenth century—and textual criticism was not yet born. The Hebrew Bible which he perused (this copy is found in the Royal Library at Berlin) was printed at Brescia in 1494, *i. e.*, six years after the *editio princeps* of the Hebrew Bible was published. The New Testament was the second edition of Erasmus, published at Basel, in Switzerland, in 1519, disfigured by a large number of typographical errors. In Luther's time the German language was divided into as many dialects as tribes and states, and never served as a bond of literary unit. But he brought harmony out of this confusion, and choosing as the basis the Saxon dialect, he made the modern High German the common book language. Luther not only reformed religion but also the German language, and his version is the first German classic, as King James's version is the first English classic. The late Ignatius Döllinger, the most learned Catholic historian of the nineteenth century, said of Luther: "He had given them (the Germans) more than any man in Christian days ever gave his people—language, Bible, church, hymn. All his opponents could offer in place of it, and all the reply they could make to him, was insipid, colorless, and feeble by the side of his transporting eloquence. They stammered,

he spoke. He alone has impressed the indelible stamp of his mind on the German language and the German intellect; and even those among us



THE NEW STATUE OF LUTHER AT THE ENTRANCE TO THE RECENTLY COMPLETED CATHEDRAL AT SPEYER, GERMANY

Presented by Lutherans of America

who hold him in religious detestation as the great heresiarch and seducer of the nation, are constrained, in spite of themselves, to speak with his words and think with his thoughts."

FOREIGN DEPARTMENT.

EXTRACTS FROM THE ANNUAL REPORT
FROM THE PHILIPPINES.

MR. GOODRICH, our Agent in the Philippines, among other things, reports as follows :

Translation and Revision

While urgent requests for translations into various languages are constantly being received by us from all parts of the field, we have found it necessary to give our first attention to versions of the New Testament in the more important languages. That we have carried out this principle in devoting our work largely to the Ilokano, Bisaya, and Pampanga versions, which fell to us in a division of responsibility with the British and Foreign Bible Society, is easily seen from the following survey of the languages most extensively spoken in the islands.

* Philippine Languages.

Tagalog and *Bisaya* are spoken by more than one-half of the entire population of the archipelago.

Tagalog is the language of some 2,000,000 people in Manila and the surrounding provinces and adjacent islands, as follows : Province of Rizal, Cavite, Bataan, Batangas, Bulacan, Laguna, Tayabas, parts of Nueva Ecija, Infanta, Principe, and Zambales, and the islands of Mindora and Marinduque.

Bisaya is spoken by about 3,000,000, or more than one-half of the Christian population of the islands, and is divided into three dialects : (1) "Panayan," spoken in Panay Island and in Negros Occidental ; (2) "Cebuan," spoken in Negros Occidental, Cebu, Bohol, Siquijor, and on the north and east coasts of Mindanao ; (3) "Bisaya of Samar and Leyte," spoken in those two islands.

Ilokano is the next language in importance. Its territory is the entire west coast line of Luzon, from Zambales northward to Cagayan, including the provinces of Ilokos Norte, Ilokos Sur, Union, and large parts of Cagayan, Abra, Lepanto-Bontoc, Benguet, and Zambales. It is spoken by some 500,000 people.

Pampanga is the speech of Pampanga Province and parts of Tarlac, Bataan, and Nueva Ecija. Its importance is due to its proximity to Manila and the intelligence and progressiveness of the Pampanga population. It is spoken by about 200,000 people.

Pangasinan holds the territory immediately north of the Pampanga, and is spoken by some 250,000 in Pangasinan, northern Tarlac, eastern Zambales, and western Nueva Ecija.

Bikol is spoken by about 325,000 people in the

provinces of Ambos Camarines, and Albay of South Luzon, and in the islands of Catanduanes, Burias, Masbate, and Ticao.

Ibanag is the chief language of the great Cagayan valley of North Luzon, and is spoken in Cagayan and Isabela provinces, and in several of the Batanes islands to the north of Cagayan.

Moro Languages.—The so-called Moro languages are spoken by the Mohammedans of southwestern Mindanao and the Sulu Archipelago. The most important are the "Magindanao," of Cotabato, and the "Sulu," of the Sulu Archipelago. These languages are very similar to the Malay, and have a large admixture of Arabic words.

In southern and central Mindanao are numerous other languages and dialects, among which may be named the "Tirurai," "Manobo," and "Subano"

Igorrote Dialects.—These are the languages of the mountain tribes of Benguet, Nueva Vizcaya, Lepanto-Bontoc, and Abra. Large numbers of these Igorrotes can also understand and speak Ilokano or Pangasinan.

The Philippine languages, as is well known, belong to the Malayan group of the widely distributed Malayo-Polynesian family, which is scattered over the islands of the Pacific and Indian oceans, and extends from Hawaii westward to Madagascar. As an example of the relationship, we may take the Malay word for "stone," *batu*, which is *bato* in the Philippines, *batu* in Java, Sumatra, Borneo, and Celebes, *vato* in Madagascar, *fatu* in Samoa, and (*po*) *haku* in Hawaii, where Malayan *b* becomes regularly *h*, and *t* becomes *k*.

The Work of Translation.

Although the task of translating and editing the different versions has been much more difficult than we could foresee at the beginning, the eagerness of the people to have the Word presented to them in their own tongues, and the willingness of intelligent Filipinos in all parts of the field to come to our assistance in this great work, have been a source of constant encouragement. In making a translation for the first time into a new language, it is our rule to have the most exact rendition possible made of a single book of the New Testament by one or two educated Filipinos under immediate supervision of the one who is to conduct the future translation into this language. The copy is then submitted to various other Filipinos and to American missionaries for criticism and suggestion as to accuracy, style, and orthography. The entire book is then carefully gone over a second time, and after such changes have been made as are deemed advisable, in view of the new testimony furnished, the copy is prepared for the printer.

* Estimates of the population are for comparison, and are made in the absence of statistics of the late census.

Cebuan Bisaya.

The Gospels of Mark, Luke, and John in Cebuan, after some unavoidable delay on the part of the Yokohama printers, owing to the increased demands made upon them, are now being distributed throughout the great territory of Cebu, Negros, and North Mindanao. The entire edition of 45,000 books was sold before it left the press and a new edition at once ordered.

The demand from this part of the field has been most imperative. The island of Cebu has a very dense population, extending to the very mountaintops. While this territory, probably more than any other in the islands, has been subjected to the Roman Church, its people are awakening to the fact that the Gospel in all its fullness was intended for all men, the people as well as the clergy, and that there is no wrong in reading the Word and interpreting its meaning for themselves, instead of having certain extracts made for them by the clergy, while they are kept in ignorance regarding the remainder.

We hope soon to resume the work of translating into Cebuan, which was interrupted by the transfer of Mr. C. Everett Conant, who has charge of this version, to another part of the islands.

Ibanag.

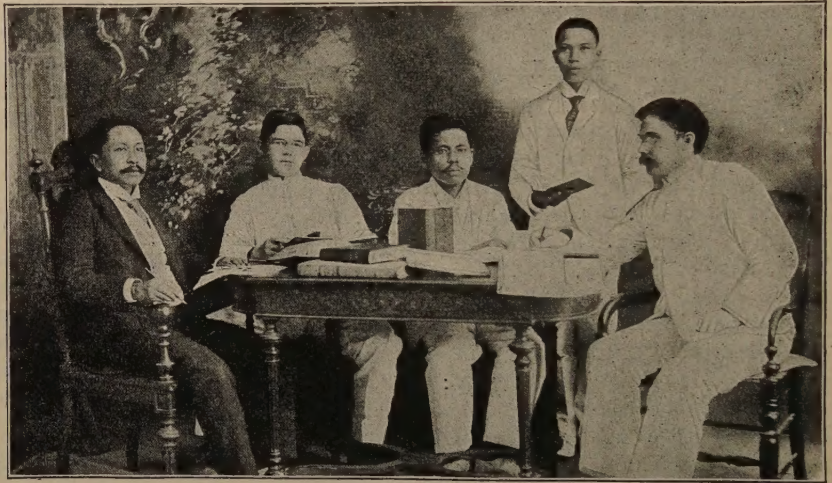
The Gospel of Luke, which represents the first translation of Scripture into this language, has been reviewed by Mr. Conant and is in press; we expect to have the edition ready for distribution shortly.

The Cagayan Valley—The great valley of the Rio Grande de Cagayan and its affluents, chief of which is the Rio Chico (Little River), includes a large part of the provinces of Cagayan and Isabela in northern Luzon. This valley, like that of the Nile, is watered by periodical overflows of the river. Old residents say that there is rarely an interval of two years between these overflows, and that they generally take place every year. This makes it one of the most fertile parts of the archipelago. The chief towns are three: Aparri, at the mouth of the Cagayan River; Tuguegarao, the capital of Cagayan Province, and Ilagan, the capital of Isabela Province. Tuguegarao is situated about seventy five miles up the river, and Ilagan about fifty miles farther. A small steamer sails from Aparri up to Ilagan and back each week.

The Cagayan People.—The people are industrious

and contented, and have always been peaceful at times when other provinces have been unsettled. In recent years many Ilokos have entered the valley, and it seems probable that the Ibanag people as such will gradually lose their identity as a result of this intermingling with their more aggressive neighbors.

Their Language.—While one hears Iloko spoken fully as much as Ibanag in the larger towns, this is not true as yet of the country districts, where thousands speak and understand only the latter language. The Ibanag is so far removed from other Philippine languages in its structure and the peculiarity of its sounds that it is fully as difficult for an Ibanag-speaking person to understand the neighboring language, Ilokano, as for an Englishman to understand German. Hence the necessity for a version in their own language in order to reach this large population. The elaborate system of sound changes, the constant



TRANSLATING THE BIBLE FOR THE PHILIPPINES
Rev. J. C. Goodrich, Agent, Manila, and Native Assistants

doubling of consonants, and the great variety of prefixes and suffixes used in this language, give it a complexity of structure and difficulty of pronunciation which constitute the elements of its own eventual extinction when brought into competition with a simpler speech, such as the Ilokano, which is gradually spreading over the valley. But notwithstanding this peaceful invasion of the Ilokano, there will remain for many years a demand for the Gospel in Ibanag.

Ilokano.

This language is spoken in many of the provinces of northern Luzon, but chiefly in Ilokos Norte, Ilokos Sur, and Union. It is the dominating language of the district mentioned, and the people are of aggressive stock. About 300,000 of the Ilokos use it, and several thousand from the other tribes and languages trade in it. A glance at the map will show the situa-

tion of the missionary forces. The Disciples of Christ have a station at Laoag and another at Vigan. The Methodist Episcopal Church has a station at Vigan, and works to the south. At San Fernando the United Brethren have two men. Thus three centers are occupied, and in the next five years there will be a line of Protestant churches from Dagupan to the Cagayan valley.

The Disciple brethren went into the hills north from Laoag last year to spend the heated season, and took Scriptures with them; so eager did they find the people that they were obliged to send back for more books. A revival broke out and scores were baptized.

Mr. Peterson, journeying to the south from Vigan, found a town where the Scripture, in the hands of an active American layman, had been read and explained, and a strong church made ready for organization.

Probably the first translation of the Bible into this language was done by Isabelo de los Reyes in Spain, under the direction of the British and Foreign Bible Society. When the American Bible Society began work in the Philippines it was decided best by the two Agents on the field to divide the work of translation, and that this, with other languages in which at that time there were no translations, should be undertaken. This plan met with the approval of the societies, and translation into Ilokano was at once started. Some months later Isabelo de los Reyes arrived from Spain. It was then discovered that considerable more than we were aware of had been done in Spain, and after careful comparison of his work with that under way, it was decided to block out a new translation. The loss of helpers, however, by sickness and removal to the provinces, made the employment of Señor Reyes advisable. Using his work in Spain for purposes of comparison, with great care the New Testament was completed. Early in 1903 this was printed and work almost immediately begun on a revision, which is now ready for the press. We have had the assistance in this work of a later revision of Eduardo Benitez, a young man of Iloko parentage, who has a practical working knowledge of English.

Criticisms on the revision have been received from many Filipino friends and advice from the American missionaries working in the language. To the Rev. H. W. Widdows, of San Fernando, the Rev. Harry Farmer, of Dagupan, and the Rev. H. P. Williams, of Vigan, we owe special thanks. The whole of this work will have passed under the careful revision of the Rev. W. H. Hanna, of Laoag, before going to press.

The obstacles encountered and the toil necessary for the completion of this work are difficult to understand. God has richly blessed us and led us by his Spirit. Other revisions must follow, but in the mean-

time the message is in the language of the people, and great good has come, and will more and more result from its power.

Pampanga.

The circulation of the Gospels and Acts in this language has had a very large influence in opening up the province to missionary organization. The retirement from the field of the Rev. William Fritz, and this year of the Rev. W. A. Brown, has made it impossible to complete the necessary revision in order to publish the New Testament. It is hoped that soon, through Filipino aid, the Gospels and Acts may be in circulation in their revised form.

A ONE SEN GOSPEL OF JOHN.

IT was some time in the year 1900 that some one was selling portions of Scripture along the coast towns in the southern part of Ibaraki Ken, Japan, and a man from about twelve miles away met the Bible-seller and bought a copy of the Gospel according to John. He read the book and admired the teaching, but was not able to understand.

In 1902 a young man, who was also favorable to Christianity, went into that village to teach school. In the course of time the man who had bought the Gospel met the teacher and discovered that both were much of the same mind and equally in the dark.

Neither of them knew any evangelist or any Christian to whom they could write, but they knew that the Hon. Sho Nemoto, a Representative in the Imperial Diet from that ken, was a Christian, so the man wrote to him for some explanation. Hon. Mr. Nemoto answered that he was very busy and could not take the time to give the explanations he wished, but referred him to an evangelist living in Mito.

In answer to a letter from the man with the Gospel asking three or four definite questions, the evangelist visited the town in October, 1902; and, after two or three hours' talk and explanation, the man said that he fully understood and that he wanted to be a Christian. He prayed with the evangelist, confessed his sins, and accepted Christ as his Saviour.

At New Year time in 1903 the evangelist went again to the village; and, through the co-operation of this man, who had chosen to be a Christian, the school-teacher, and the policeman, successful meetings were held in the school-house and also in the home of the man. Our evangelist thinks that it is an especially good opening, and seemed surprised that there was no apparent opposition or prejudice against the Gospel in that place.

Thus, through the sale of one Gospel, the buyer has been led to decide for Christ and the village opened to Christian evangelization; and again we are encouraged to "sow beside all waters."

THE FIRST PRIZE ESSAY.

(By kind permission of the Bible Teachers Training School.)

CATHOLIC AND PROTESTANT VERSIONS OF THE BIBLE.

[Continued from last month.]

IV.

COMPARISON OF THE VERSIONS.

UNDERSTANDING now the origin and history of the versions, it is possible to compare them.

Several points deserve attention: Contents; resources, competence, and honesty of the translators; accuracy and literary merit of the modern editions; accessories of the text. As a result of these tests it will be further possible to estimate the worth of the versions, and to consider the claims put forth on their behalf.

CONTENTS.—Catholic Bibles, whether Latin or English, intermingle with the books of the Old Testament used by our Lord seven others, and have enlarged editions of two more. All these are asserted on the highest Catholic authority to be as valuable as the rest, equally inspired by the same Spirit. Now the grandson of the author of Ecclesiasticus, one of the best of these added books, drew a sharp line between it and the Scriptures, in the prologue to the Greek version that he made of it; II. Maccabees professes to be only a summary of another man's work (ii, 24 33), while the additions to Daniel and the book of Judith are evidently fictions by authors ignorant of history.

Further, the Council of Trent ruled out certain other books, read then by many as equally valuable with these. We have noted that some of the Popes did not agree with one another or with themselves as to the Apocrypha. It is evident that our Lord used no more than our thirty-nine books of the Old Testament. His references in Luke xxiv, 44, and xi, 51 even suggest to scholars that he knew them exactly in the form in which they are still current among the Jews. It was of them alone that he said, "They give testimony of me." With them, therefore, we may well be content; "for the testimony of Jesus is the spirit of prophecy."

RESOURCES OF THE TRANSLATORS.—Jerome had a few advantages in the materials at his command. His Hebrew manuscripts were at least five hundred years older than any we possess. He had one written by Origen before A. D. 250, and he was at least aware of others in the custody of the Samaritans, close at hand. He knew Origen's splendid collection of Greek versions, which has come down to us only in fragments. He had the Old Latin versions in manuscripts, probably older than any which we still possess. At the same time his Greek copies of the New Testament do not seem to have been remarkable.

The Vatican editors had also in the Old Testament the accumulated lore of generations of Jews who had

studied the text microscopically, besides possessing written Aramaic versions. In the New Testament they had available one of the best manuscripts of the Greek, they used the best manuscript of the Latin, and they knew of the standard Syriac version. The Douay scholars were no better off.

The Anglo-American Revisers were worse off than Jerome for old Jewish manuscripts, but had critical texts based on many more, gathered from all parts and parties; besides several more ancient versions, such as Syriac, Samaritan, Egyptian, Gothic, Armenian, etc. For the New Testament they had fine critical texts founded on a wealth of material carefully considered.

On the whole, the differences in the matter of the sources available in 390, 1590, and 1890 are not very serious.

COMPETENCE OF THE TRANSLATORS.—Jerome was perhaps the best Western scholar for fifteen hundred years; but he acknowledged his deficiencies in Hebrew, and always threw the responsibility for his Old Testament work on his teachers. Nor were the Vatican editors much stronger on this side; though Martin of Douay was in the front rank, and Challoner was a good scholar. On the other side, Tyndale was no better equipped than Jerome, and Coverdale laid no claim to Hebrew scholarship. But since their days the work of the Bishops', the Authorized, the English, and the American editions has brought into the field scores of able men, including the best Hebraists and critics of the English-speaking world. So too with the New Testament. Indeed, it may be said that the Catholic versions are due mainly to a single man, such as Jerome, Martin, Challoner, Kenrick, slightly checked by others; while the Protestant versions are due mainly to committees, among whom none stand out conspicuously. No very decided superiority, in fact, is evident with either party.

HONESTY OF THE TRANSLATORS.—Jerome was an earnest Christian, but at the same time a polemical theologian, with strong opinions as to the interpretation of prophetic passages; and he allowed his polemics and his prejudices to warp his translation in a way that Catholics frankly admit. Martin and Challoner are honorably acquitted of adding to these perversions of Scripture; but they accurately repeat them, as the rules of Pius seem to require.

Tyndale was vehemently attacked for the character of his work; but, setting aside his notes, his text does not seem willfully mistranslated. The chief objections taken were that he rendered *ecclesia* as "congregation," rather than "church," and otherwise broke with tradition; but these renderings are defensible. Modern Catholics do not appear to charge him with deliberate perversion. At a later stage, Protestants of

the seventeenth century did say that "dogmatic interests were in some instances allowed to bias the translation" of King James. And modern scholars both Catholic and Protestant advert to "dogmatic erroneous renderings" in that version, though they do not accuse the revisers then of intentional dishonesty. Of five instances adduced by Kenrick, all have now been revised, and probably only two would now be challenged by Catholics; while Protestants would retort that in these cases the objection would be due to Catholic misapprehension.

ACCURACY OF THE MODERN EDITIONS.—Several errors exist in the modern Catholic versions, traceable to blunders of Jerome. On the other hand, the 1901 Protestant version is inferior to the Catholic in a few places; though in the judgment of the writer these are very few.

The history of the versions will explain many of these variations. Jerome went over some of his work again and again, especially the Psalms, but his final revision was rejected. Not only was the work of 1611 brought to the anvil again and again, it underwent two further revisions after public criticism before it took shape in 1638. Similarly the Revisers of 1881-85 went over their work repeatedly, and after public criticism it was reconsidered before the American edition of 1901.

The Vatican editors did improve on Jerome, but not to this extent. Sixtus was aware of the importance of consulting the earliest copies of the Vulgate; furthermore, he had paved the way for his work by his fine edition of the Greek version and by his careful compilation of quotations by the early Fathers. But he did not wait to insure that these quotations were as the early Fathers had made them, and not distorted by subsequent scribes; while he overlooked the facts that at best they could only reproduce the earliest form of Jerome's version, including all its mistakes. In appealing direct to the Hebrew and Greek, Clement avoided this element of error.

The Revisers of 1881, after the principles of using early manuscripts and versions and quotations had been well studied and practiced, combined both methods. The Revisers of 1885 in England did the same, but attached greatest weight to the Hebrew or Aramaic. In the final revision of 1901 all important variations of the early versions are recorded in the margin.

There are thus in the two Bibles numerous variations, which rest upon differences in the early authorities. In several of these cases the Protestant margin still registers the difference; though the reading now followed in the text coincides with that always followed by the Douay translators. In a few cases the Protestant version has silently adopted the reading always preferred at Douay; in others, the Protestant margin acknowledges that the reading of the Catholic version is worth considering; in still other passages,

scholars do not agree as to what is certainly the true original, and there are even remarkable readings unnoticed by either version. But there are several passages in which Protestant scholars are agreed that the text of the Clementine Vulgate does not represent the Original Greek, and that, therefore, the Douay Bible must be wrong, while the 1901 version is certainly right. Two of those may be set forth for special reasons:

Matt. xxvii, 35 not only records that the soldiers divided the garments at the cross, casting lots, but comments: "That it might be fulfilled which was spoken by the prophet, saying, 'They divided my garments among them; and upon my vesture they cast lots.'" Now, this very comment is certainly made by John, at xix, 24; but it is beyond doubt that it was not made by Matthew, and that it was only imported here by a blunder. This is a case where Pope Sixtus cut out the intrusive words, and Pope Clement restored them in the teeth of evidence.

I. John v, 6-8, as the passage stands in the Douay Bible, differs from the Protestant version not only in the division of verses, but in the inserting of the words: "in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth." No words corresponding exactly to these are to be found in a single one of the two hundred and fifty Greek manuscripts that contain the adjoining verses. Any words at all like them are found only in four Greek manuscripts, all written after the year 1400, with suspicions of forgery in each case. They are never quoted by any Greek writer till 1215, even when discussing the doctrine of the Trinity, and adducing texts to prove it. They were unknown to the Christians of Russia, Georgia, and Armenia; of Persia, Arabia, and Syria; of Abyssinia and Egypt: for the numerous versions of these countries omitted them. They are not even found in any Latin manuscript earlier than the seventh century, nor in any used by Alcuin in 800. While the great mass of Latin manuscripts contain them, they appear at first after verse 8, and often as inserted by a later writer. The first express quotation is by the Bishop of Carthage in 484, in a confession drawn up for a king leaning to Unitarianism. After that time the words can be traced spreading from that district over the Latin-speaking world, and changing into the form and position they now assume in the Catholic version. Earlier allusions, even in that neighborhood, only imply a knowledge of verse 8 and an application of it to the doctrine of the Trinity; while as late as Jerome, Augustine, and Pope Leo the words themselves were unknown in the Latin text. Seventy years ago Cardinal Wiseman discussed the passage, but did not say he believed it genuine; and in 1862 Archbishop Kenrick loyally said, "Being read in the Vulgate, which in all its parts was sanctioned by the Council of Trent, Catholics generally maintain it,"

without expressing any personal opinion. Ordinary Catholic editions insert the passage without a shred of warning that it was not written by the apostle.

LITERARY MERITS OF THE MODERN EDITIONS.—The current Catholic versions retain a scholarly uniformity in rendering, to which the 1901 edition has not yet attained. They are, however, tamer in their syntax than the parent version of 1582, a fault charged against the American revision also. They have also profited largely by the sharp criticism of the Latinized English of Martin, and have borrowed most extensively from the Protestant versions. A good illustration may be seen by minutely comparing a long and varied passage. Luke 1 contains eighty verses, of preface, narrative, and canticles. From the version of King James, a modern Catholic edition has borrowed ninety-four words and several changes of order; in return the Protestant edition of 1901 has adopted six words from Martin and five from Challoner. Evidently the literary merit of even Challoner is not esteemed highly by Protestants. For the rest, the Catholic has one felicitous phrase against a clumsy Protestant one, but is open to question seven times in the opposite direction.

ACCESSORIES OF THE TEXT.—Catholic authorities attach great importance to supplying notes. The Rheims New Testament was annotated by Allen and Bristow, with comments as strong on the Catholic side as Tyndale's or Whittingham's had been on the Protestant. They caused the utmost irritation in England, both then and when reprinted in 1816. The notes on the Old Testament were milder and fewer, and were due to Worthington. Kings Henry and James saw that any such notes seriously hindered general use, and forbade any in the Authorized Versions, and the modern revisions have followed these precedents on the Protestant side. Modern Catholic editions, however, still print some notes dealing with debated theological points.

Other notes refer to a doubt as to what is the true text. Thus at Gen. iii, 15 an Irish Catholic edition acknowledges that some Latin Fathers read *ipsa*, "She shall crush," others *ipsum*, meaning "The Seed shall crush." On the other hand, the American Revisers of 1901 admit that at Gen. vi, 3 the present Hebrew text, "strive with man," differs from the ancient Greek, Latin, and Syriac versions, which give the opposite meaning, "abide in man." Where any serious doubt exists, it is only honest to warn the reader, and both parties do this, though with more reserve by the Catholics. Yet, as in this instance, both often follow their tradition against the weight of evidence.

Catholic Bibles have continued the ancient practice of furnishing headnotes to the various books, explaining their origin; and the chapters, summarizing them. In the 1901 revision only the chapters and pages receive similar headings. The English editions

lack even these, in reaction from the headings of 1611, which are not always bare summaries, but often interpretations also. (Compare "Cantic of Canticles" in the editions of 1610, 1611, 1885, 1901.)

Modern Catholic editions supply a system of dating. Into Protestant versions another system was introduced in 1701 from the researches of Ussher, Protestant Archbishop of Armagh. The advance of knowledge lays both systems open to question, and the omission of any dates from the 1901 edition removes a dubious element.

Catholic Bibles continue a good custom of the Middle Ages in giving a few marginal references to illustrative texts in other parts of the Bible. The version of 1611 also had a few, but John Canne, a Baptist of the seventeenth century, drew up a very large body, which gave a great impulse to the fashion. The 1901 edition is well supplied with these admirable helps to study, on a far larger scale than in most Catholic editions. But it must be borne in mind that the variation between Catholic editions is very marked in all accessories to the text.

Catholic Bibles led the way in indicating quotations from the Old Testament in the New, an example followed in 1881 and 1901. But all editors ignore the usual device of inverted commas, and all use italics in a way that is unknown outside the Bible. It is unfortunate that the typographical traditions present all Bibles in a style strange to an average reader.

Catholic Bibles contain with continuous paging an historical index and a table of references on doctrinal points, approved by church authority. The Protestant edition of 1901 appends with fresh paging a geographical index and atlas, claiming no authority from the Revisers. Probably many Protestants ignore these fine distinctions, and vaguely attribute to all the matter added by editors and publishers an authority almost equal to that of the text.

CLAIMS ON BEHALF OF THE CATHOLIC VERSIONS, often put forth in ignorance or arrogance, can now be answered:

The Catholic Church has for centuries prohibited her members, as a rule, from reading the Scriptures in their own tongue, and until lately special permission was needed for each person.

The versions she does promulgate in countries mainly Catholic have often been too expensive for wide circulation, though of late a splendid reform has taken place in Italy by Pope Leo XIII.

"The Authentic Version of God's Words as Authorized by the Church of Rome" is in Latin, long obsolete as a spoken language, except in an obscure corner of the Balkans.

This version did not exist in the time of Christ, and no portion of it is known to have been current then, except the inscription on the cross. It had undergone repeated change till 1592.

All the Catholic English versions are based, not on

the originals, but on this Latin version with all its initial defects, and with all the further defects of an edition printed more than a thousand years after its execution.

The chief Catholic English Version borrowed freely from the Protestant versions at its first translation.

It has undergone repeated revision, and has been assimilated more and more to the Protestant.

The Protestant version certainly is based upon two made in Henry VIII's reign: but these in turn incorporate much of an older version, known popularly as Wycliffe's, but claimed by Abbot Gasquet as the authorized Catholic version of the Middle Ages.

The Protestant version was got up for the obvious reason that the Catholics were not circulating any in England; although other nations had used them for years.

As to interpretation of the Scriptures, a Catholic version contains the following excellent text: "There shall be safety where there are many counselors." And on Heb. viii, 2 it gives the authorized comment: "So great shall be the light and grace of the new testament, that it shall not be necessary to inculcate to the faithful the belief and knowledge of the true God, for they shall all know him."

The Catholic and Protestant versions concur in most points of importance. If they took their origin in suspicions of opposing parties, and the notes showed this strongly, the text and translation were dealt with honestly. Each has been repeatedly revised, and the modern editions are much nearer each other than those of the sixteenth century; but Catholic revisers may not avail themselves of their own scholarship to go behind the standard text of the Latin Vulgate of 1592 or 1861. Both editions are freely annotated, but the Catholic reader is generally given a little further guidance in faith and morals, while the Protestant reader is rather warned when the rendering or text is open to question. Either edition, however, is amply sufficient to fulfill the desire of one of the latest and greatest New Testament writers, who said of his longest work:

"These are written that you may believe
that JESUS is the CHRIST the Son of God;
and that believing ye may have life in his name."
[*The End.*]

BIBLE SOCIETY RECORD.

NEW YORK, July, 1905.

AMERICAN BIBLE SOCIETY.

THE stated meeting of the Board of Managers of the American Bible Society was held at the Bible House Thursday, June 1, 1905, Theophilus A. Brouwer, Esq., Vice-President of the Society, in the chair.

The Rev. Dr. Brett read the second chapter of the prophecy of Haggai and offered prayer.

The Board was informed of letters from Mr. Penzotti telling of persecution in Central America.

Reports were presented in addition from Mr. Lamb in Puerto Rico, Mr. Lopez-Guillen of Cuba, Mr. Carrington of Siam, Mr. Tucker of Brazil, and Dr. Bowen in the Levant.

The Board was informed that the British Ambassador to Constantinople and the American Minister had made a joint representation to the Turkish Government in the matter of the importation of Bibles and other religious books.

The Board was informed that the Rev. Hugh Miller is now in charge of the joint Agency in Korea, Mr. Kenmure being in London for the present on account of ill health.

It was announced that Mr. Goodrich, of the Philippines, was to sail from Japan for this country on the 9th of May, and was therefore expected speedily at the Bible House, the Rev. George A. Miller being in charge of the Agency at Manila in Mr. Goodrich's absence.

Letters from Mr. Milne, of the La Plata Agency, informed the Board that he had left on the 5th of May for London on his furlough, the Rev. H. H. K. Jordan being in charge during his absence.

A grant of English Scriptures to the amount of \$18.50 was made to President Richard C. Hastings, D. D., of Jafna College, Ceylon, missionary under the American Board.

In the domestic field 41 grants were made, to the amount of about \$200.

The Secretaries reported the following consignments to Foreign Agencies during the month of May under previous appropriations: To the China Agency, 1,513 volumes, value \$215.77; to the Cuba Agency, 2,315 volumes, value \$440.63; to the Japan Agency, 500 volumes, value \$50.44; to the Levant Agency, 1,110 volumes, value \$234.86; to the La Plata Agency, 803 volumes, value \$537.88; to the Mexico Agency, 8,989 volumes, value \$2,011.24; to the Philippine Agency, 5 volumes, value \$2.95; to the Puerto Rico Agency, 1,810 volumes, value \$181.28. Total, 17,045 volumes, value \$3,575.05.

The issues from the Bible House during the month of May were 97,024 volumes.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen

hundred and forty-one, the sum of ———, to be applied to the charitable uses and purposes of said Society.

Deceased Directors.

Rev. John James, D.D., Paris, Canada.
Mrs. William A. Thompson, Troy, N. Y.

Deceased Members.

Rev. Charles C. Kimball, D.D., LL. D., White Plains, N. Y.
Rev. George T. Crissman, D.D., Long Beach, Cal.
Rev. William H. Haskell, Auburndale, Mass.
Rev. Andrew F. Morey, Hancock, Mass.
Hon. Thomas Simpson, Winona, Minn.
Rev. Warren Mayo, Rocky Ford, Col.
Rev. Aaron C. Adams, Wethersfield, Conn.
Mrs. Jennie C. Bowdish, Brooklyn, N. Y.
Rev. Peter Merrill, Enosburg Falls, Vt.
Orson P. Rogers, Marengo, Ill.
Mrs. Harriet McAdams, Kansas, Ill.
Edwin Hill, Rhinebeck, N. Y.

William L. Andruss, Passaic, N. J.
John G. Schenck, Nesbanic, N. J.
Mrs. Jane H. Dorr, Greenwich, N. Y.
Mrs. Catharine V. N. Smock, Locust Valley, N. Y.
John M. Jones, Ixonia, Wis.
Robert Williams, Pipersville, Wis.
Pascal P. Pratt, Buffalo, N. Y.

Summary of 10 Annual Reports of Auxiliary Societies received in May, 1905.

Receipts from sales in twelve months.....	\$17,338 63
Receipts from collections and donations.....	10,858 25
Paid American Bible Society on book account.....	3,884 24
Paid American Bible Society on donation account.....	1,280 00
Expended on their own fields.....	9,983 07
Value of books donated.....	787 35
Value of stock on hand at date.....	2,731 06
Number of these auxiliaries reporting general operations.....	3
Families visited by them.....	12,148
Families found destitute.....	8,681
Destitute families supplied.....	267
Sunday-school children supplied.....	826

RECEIPTS IN MAY, 1905.

LEGACIES.

Antonides, John, late of Kings Co., N. Y.....	\$500 00
Ives, Willard, late of Watertown, N. Y.....	650 24
Sarven, James D., late of Tarrytown, N. Y.....	99 65
Vanderburgh, C. E., late of Minneapolis, Minn.....	1,000 00
	\$2,249 87

LEGACIES AND GIFTS AS TRUSTS.

McLaughlin, Margaret, Gift.....	\$20 00
Porter, Eleazer, Legacy.....	66 66
Train, Sarepta C., Gift.....	200 00
	\$466 66

GIFTS FROM INDIVIDUALS AND OTHER SOURCES.

Acker, B., Washougal, Wash.....	\$10 00
Adair, W. M., Sterling, Kan.....	1 00
A Friend.....	5 00
A Friend, Baltimore, Md.....	10 16
A Friend, Colorado Springs, Col. (In Memory of a Sainted Mother.).....	5 00
A Friend, Lincoln, Neb.....	25 00
A Friend, Savanna, Ill.....	20 00
Altken, Mrs. M. M., Groveland, N. Y.....	1 00
Alton, Anne, New York, N. Y.....	1 00
Anderson, F. P., Bellingham, Wash.....	3 00
Anonymous.....	2 00
Avery, Mrs. R. L., Mansfield, O.....	5 00
Baldwin, G. J., Derby, Conn.....	5 00
Bancroft, Mrs. C., Rochester, Wis.....	1 00
Bard, Charles, Norwich, Conn.....	5 00
Berry, Joseph H., Detroit, Mich.....	50 00
Bieber, Rev. M. J., Montreal, Can.....	1 00
Billings, Mrs. Julia, W. Rindge, N. H.....	10 00
Brandon, Rev. A. A., North Attleboro, Mass.....	50
Bray, Mrs. M. J., Meudon, Ill.....	15 00
Brown, Ernest W., Butler, Mont.....	5 00
Cadmus, R. V., Plainfield, N. J.....	100 00
Campbell, Amanda M., Adairsville, Ky.....	1 00

Carter, Howard, Washington, Ia.....	\$50 00	King, James L., Cambridge, N. Y.....	\$10 00
Cary, Mr. and Mrs. E. B., Patchin, N. Y.....	2 00	Kingsbury, S., Chatsworth, Ontario, Can.....	1 00
Childs, T. S., Chevy Chase, Md.....	5 00	Lathrop, Miss C. A., Geneva, New York, N. Y. (For Japan.).....	2 00
Clark, Jessie L., Louisville, Ky.....	2 00	Lazenby, Charles, Little Yates, N. Y.....	100 00
Cocke, Miss M. B. and Miss L. B., Brenno.....	2 00	Levet, Thos., Cranbrook, S. O. Kent, England.....	2 43
Coffin, Mrs. Julia S., Windsor Locks, Conn.....	25 00	Lowry, Samuel, St. Louis, Mo.....	5 00
Conant, John A., Willimantic, Conn.....	10 00	McKellogg, Mrs. Evaline, Oberlin, O.....	1 60
Conover, Mrs. Rev. R., Bloomington, Ill.....	10 00	Mann, Wm. and Mary, Beatrice, Neb.....	2 00
Cumback, Lulu, Springfield, O.....	5 00	Mattland, Mrs. Alexander, New York, N. Y.....	5 00
Davies, Rachel, Darlington, Pa.....	1 00	Mann, Gilbert, Franklin, N. Y.....	1 00
Davless, Annie T., St. Louis, Mo.....	4 10	Mattison, G. W. R., Providence, R. I.....	5 00
Decker, Mrs. Mary A., Zumbro Falls, Minn.....	70	Meeker, Mr. C. E., Gardiner, N. Y.....	3 00
De Graft, W. L., Philadelphia, Pa.....	1 40	Member of High St. Meth. Ep. Ch., Springfield, O. (For Hospital Work in Japan.....	10 00
Dowd, L. L., Norwalk, O.....	5 00	Montgomery, D. R., Kasaan, Alaska.....	1 00
Elliott, Rev. J. C., Swanwick, Ill.....	2 30	Moore, Susan, Martinsburg, O.....	1 00
Fee, E. H., Bloomington, Ind.....	1 00	Morgan, R. E., Moultrie, Ga.....	5 00
Fisher, Horace, Cincinnati, O.....	5 00	Murray, Margaret A., Painsville, O.....	5 00
Flint, J. D., Fall River, Mass.....	35 00	Noble, E. S., Wellsville, O.....	25 00
French, Mrs. Mary D., Manchester, N. H.....	5 00	Norris, R. W., Sunset, Tex.....	1 00
Friends, Jefferson, N. Y.....	11 00	Oastler, Mrs. J., Cheyenne, Wyo.....	1 00
From Springfield Study Class, Mo. (For Hospital Work in Japan.).....	40 00	Olcott, Mrs. E. E., New York, N. Y. (For Japan.).....	15 00
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Hazeltine, Mrs. C., Plattsburg, N. Y.....	5 00	Printup, Mrs. Laura A., Union Point, Ga.....	5 50
Hazeltine, Chas. H., Plattsburg, N. Y.....	10 00	Reichers, Mrs. Henrietta, Humboldt, Neb.....	5 00
Hepperly, J. S., Tishkwa, Ill.....	3 00	Reid, Addie, Briscoe, Mo.....	50
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Holder, Dr. and Mrs. James P., New York, N. Y.....	5 00	Rebamer, C., Fairview, Kan.....	5 00
Home Department Willoughby Ave. S. S., Brooklyn, N. Y.....	10 00	Roosevelt, Mrs. James A., New York, N. Y.....	50 00
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Jennings, J. O., Ashland, O.....	5 00		
Judd, Miss H. B., New York, N. Y.....	5 00		

Sewall, John S., Bangor, Me	\$2 00
Shaw, Mrs. Lucy A., Geneseo, Ill. ...	2 00
Shipman, William F., Narka, Kan.	2 00
Smith, A. H., Springfield, O.	1 00
Stakke, Miss C., Minneapolis, Minn. ...	2 00
Strong, Harriet E., Woodbourne, N. Y.	20 00
Thiede, H. J., Beldesburg, Pa.	1 00
Tibbits, Dudley, Troy, N. Y.	25 00
Theaker, Emma T., Arkansas City, Kan.	10 00
Thomas, Mrs. Lydia, Cincinnati, O.	1 00
Tilley, Thomas, Hudson, N. Y.	1 00
Wakeman, Mrs. C. A., London, Eng- land.	120 00
Warner, Anna E., Winooski, Vt.	5 00
Warren, Rev. Edgar, Hampton, N. H.	13 50
Watson, John M., New Bedford, Mass.	16 50
Weatherbee, Herbert E., West Rindge, N. H.	80 00
Wick, John C., Youngstown, O.	100 00
Wilson, Frederick F., Asbury Park, N. J.	5 00
Y. P. S. C. E., Second Pres. Ch., Princeton, N. J.	3 10
Y. P. S. C. E., Sparrows Point, Md.	1 00
	\$1,669 69

CHURCH COLLECTIONS.

ALABAMA.

Birmingham, First Pres. Ch.	\$1 25
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ARKANSAS.

Camden, St. John's Ep. Ch.	3 45
Junction, Pres. Ch. of Scotland.	3 55
Pine Bluff, First Pres. Ch.	12 25

CALIFORNIA.

Anaheim, First Pres. Ch.	1 00
Elko, Pres. Ch.	2 00
Orland, Meth. Ep. Ch.	2 00
San Antonio, Union S. S.	2 50
San Jose, First Pres. Ch.	5 00

COLORADO.

Pueblo, First Pres. Ch. and S. S.	28 28
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CONNECTICUT.

Black Rock, Cong. Ch.	13 05
Branford, Cong. S.	15 00

DISTRICT OF COLUMBIA.

Takoma Park, Pres. Ch.	12 60
Washington, Mt. Zion Meth. Ep. Ch.,	2 20

GEORGIA.

Atlanta, First Pres. Ch.	5 00
" North Ave. Pres. Ch.	11 08
Atlanta Presbytery, Bethany Pres. Ch.	3 00
Atlanta Presbytery, Luther Hays Ch. Pres. Ch.	1 00
Atlanta Presbytery, Moore Mem'l Pres. Ch.	2 00
Fellowship, Pres. Ch.	2 00
Grantville and Lutherville, Meth. Ep. Ch.	8 00
Jackson, Pres. Ch.	2 00
Riverdale, Pres. Ch.	2 00
Stone Mountain, Pres. Ch.	25
Union Grove Circuit, Meth. Ep. Ch.,	5 00
Wallace, Pres. Ch.	2 00

ILLINOIS.

Rockford, Westminster Pres. Ch.	11 63
Special Springfield Presbytery.	20 00
Virden, Pres. Ch.	2 00

INDIANA.

Indiana Conf., Evang'l Ass'n.	3 00
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IOWA.

De Witt, First Cong. Ch.	\$1 00
Fort Dodge, Pres. Ch.	7 00

KANSAS.

Northwest Kansas Conf., Meth. Ep. Ch.	58 00
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KENTUCKY.

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Cynthiana, Pres. Ch.	5 00
Falmouth, Christian Ch.	2 50
Munfordville, Church at.	1 00

MASSACHUSETTS.

Chelsea, Central Cong. Ch.	4 62
Fitchburg, Rollstone Cong. Ch.	3 40
Pittsfield, South Cong. Ch.	13 86

MICHIGAN.

Battle Creek, First Pres. Ch.	5 00
Bay City, Madison Ave. Meth. Ep. Ch.	10 00
Detroit, Mary W. Palmer Meth. Ep. Ch.	10 00
Port Huron, First Pres. Ch.	1 00

MINNESOTA.

Clifton, Pres. Ch.	3 20
Frank Hill, Ger. Pres. Ch.	5 00
Thief River Falls, Meth. Ep. Ch.	2 00
Zumbrota, Cong. Ch. and S. S.	11 72
Winona, Ger. Pres. Ch.	5 00

MISSISSIPPI.

Brookville, Meth. Ep. Ch.	5 00
North Mississippi Conf., Meth. Ep. Ch. South.	70 35

MISSOURI.

Ohlilcothe Station, Meth. Ep. Ch. South.	7 00
Clifton Hill Circuit, Meth. Ep. Ch. South.	5 00
Dalton Circuit, Meth. Ep. Ch. South	3 00
Guilford Station, Meth. Ep. Ch. South	3 50
Linerville Station, Meth. Ep. Ch. South	4 00
Palmyra Station, Met. Ep. Ch. South	9 00
Prymont and Florence, Ger. Meth. Ep. Ch.	4 00
Shelbyville Circuit, Meth. Ep. Ch. South.	11 70
St. Louis, First United Pres. S. S.	19 00
" Grand Ave Pres Ch.	10 45

NEBRASKA.

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Gering, Meth. Ep. Ch.	2 00
Laurel, U. B. Ch.	2 50
Martell, Ger. Meth. Ep. Ch.	6 00
Yutan, Ref'd Ch.	4 00

NEW HAMPSHIRE.

Dartmouth, Cong. Ch.	10 00
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NEW JERSEY.

Lakewood, Hope Pres. Ch.	12 18
Parshippany, Pres. Ch.	7 00
West Hoboken, First Ref'd Ch.	6 85

NEW YORK.

Brooklyn, Clinton Ave. Cong. Ch.	172 36
Collections Through Meth. Book Concern, New York, N. Y.	266 00
East Syracuse, Free Meth. Ch.	3 80
Garrattsville, United Pres. Cong.	5 00
Gouverneur, First Pres. Ch.	5 00
Knoxboro, Pres. Ch.	8 86
Lockport, First Pres. Ch.	22 86
Middle Granville, Pres. Ch.	1 00
Mt. Morris, First Pres. Ch.	1 35
New York Conf., Meth. Ep. Ch.	100 00
New York, Bethany Pres. Ch.	10 50
" Brick Pres. Ch.	500 00
New York East Conf., Meth. Ep. Ch.	1,233 00

North Huron, Meth. Ep. Ch.	\$1 00
Oakfield, First Pres. Ch.	1 63
Troy Conf., Meth. Ep. Ch.	607 00

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Mecklenburg Presbytery.	12 85
Ramseur and Franklinville, Meth. Ep. Ch. South.	8 00
Rae ford, Pres. Ch.	6 00

NORTH DAKOTA.

Elkmount, Pres. Ch.	3 00
Fort Yates, Union S. S.	3 00
Inkster, Pres. Ch.	1 96

OHIO.

Allentown, Meth. Ep. Ch.	2 00
Ashabula, First Pres. Ch. S. S.	6 57
Buchanan, Pres. Ch.	1 00
Bucyrus Circuit, Meth. Ep. Ch.	14 10
Cincinnati, Delta Ave. Meth. Ep. Ch.,	5 00
Circleville, Pres. Ch.	3 30
Corning Circuit, Meth. Ep. Ch.	5 00
Damascus Circuit, Meth. Ep. Ch.	10 00
Dayton, Sunday School of Third St. Pres. Ch.	25 00
Lafayette, Meth. Ep. Ch.	5 00
Logan, First Meth. Ep. Ch.	7 75
Marietta, Wayne St. Cong. Ch.	1 00
North Fostoria Circuit, Meth. Ep. Ch.	5 00
Parma, First Pres. Ch.	5 00
Rome, Pres. S. S.	2 40
Scio, Pres. Ch.	5 00
Springfield, Second Pres. Ch.	15 64
" U. P. Ch.	8 15

PENNSYLVANIA.

Dallastown, Emmanuel U. B. Ch.	4 00
De Haven, Pres. Ch.	1 08
Edwardsville, Welsh Pres. Ch.	4 14
Juniata, Pres. Ch.	2 00
Kerrmoor, Pres. Ch.	1 00
Long Run, Pres. Ch.	3 00
Mifflinburg, Pres. Ch.	17 00
Philadelphia, Tabor Pres. Ch.	10 00
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Plains, Pres. Ch.	1 00
Sharon, Pres. Ch.	5 31
South Fork, Meth. Ep. Ch.	5 00
Stewartstown, Pres. Ch.	5 00

RHODE ISLAND.

Kingston Cong. S. S. (For Japan). ..	7 00
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SOUTH CAROLINA.

Liberty Springs, Pres. Ch.	4 50
New Wappetaw, Pres. Ch.	2 00

SOUTH DAKOTA.

Ascension Agency, Pres. Ch.	3 00
Buffalo Lakes Agency, Pres. Ch.	1 00
Heyata Agency, Pres. Ch.	1 00
Hill Agency, Pres. Ch.	2 00
Huron, First Pres. Ch.	13 00
Mountain Head Agency, Pres. Ch.	1 00
Yankton Indian Agency, Pres. Ch.	5 00

TENNESSEE.

Brownsville, Meth. Ep. Ch. South.	19 90
Rheatown Circuit, Meth. Ep. Ch. South.	5 00
Strauberry Plains, Meth. Ep. Ch. South.	7 00
Union City, Meth. Ep. Ch. South.	16 00

TEXAS.

Belville and Mulheim, Ger. Meth. Ep. Ch. South.	2 00
Fort Davis, Alpine Pres. Ch.	3 00
Kaufman, Church of Christ's Dis- ciples.	3 00

UTAH.

Ogden, Swedish Luth. Ch.	2 75
Utah Mission Conf., Payson Meth. Ep. Ch.	1 00

VIRGINIA.	
Bedford City, Peaks Pres. Ch.....	\$2 00
WEST VIRGINIA.	
Baltimore Conf., Meth. Ep. Ch. South.....	95 60
WISCONSIN.	
Dodgeville Circuit, Meth. Ep. Ch.....	9 00
Superior, Hammond Ave. Pres. Ch.....	5 00
Wisconsin Conf. of the Evang'l Assoc'n.....	104 30
PUERTO RICO.	
Mayaguez, Pres. Ch.....	5 00
SOUTH AFRICA.	
Batanga, Pres. Ch.....	2 00
Elat, Pres. Ch.....	1 00
	\$4,056 42

AUXILIARY SOCIETIES.	
Credited as Donation.	Credited on Account.
Audubon Co., Ia.....	\$20 00
Augusta, Kan.....	\$7 00
Brooks Co., Ga.....	27 00
Cass Co., Ind.....	62 56
Chicago, Ill.....	600 00
Cincinnati Young Men's, O.....	79 62
Cisco, Tex.....	40 40
Columbia Co., N. Y.....	50 00
Deadwood, S. Dak.....	50 00
Douglas Co., Kan.....	20 61
Douglas Co., Neb.....	9 00
Emmet Co., Mich.....	10 80
Essex Co., N. J.....	6 63
Faribault Co., Minn.....	25 00

Credited as Donation.	Credited on Account.
First B. S. of Montana.....	\$15 45
Fish Creek & Vic., Wis.....	\$22 53
Franklin Co., Ky.....	47 40
Grand Junction & Vic., Ia.....	36 91
Greene Co., O.....	35 00
Kent Co., Mich.....	87 49
Knoxville, Tenn.....	41 18
Livingston Co., Ill.....	20 73
Lyons & Vic., Neb.....	23 62
Maryland.....	5 00
Massachusetts.....	18 15
New Hampshire.....	61 00
Nicollet Co., Minn.....	298 14
Orange Co., N. Y.....	149 81
Pennsylvania. (For Work at Seat of War.).....	25 38
Rocky Ford, Col.....	808 79
Sangamon Co., Ill.....	300 00
Somerset Co., N. J.....	14 20
Sussex Co., Del.....	298 85
Virginia.....	5 00
Wabash Co., Ill.....	160 00
Washington Co., Me.....	2 27
Wayne Co., Ind.....	18 90
Wayne Co., Mich.....	22 50
West Pawlet Welsh, Vt.....	9 70
York Co., S. C.....	7 06
	80 00
	\$1,182 63
	\$2,147 66

SOCIETIES NOT AUXILIARY.	
Credited as Donation.	Credited on Account.
Clarke Co., O.....	\$1 58
Hendersonville Bible Committee, N. C.....	6 59
Kanawka Co., W. Va.....	1 60
La Grange Co., Ind.....	\$21 40
McVean Bible Committee, Mich.....	3 50
Merrimac, Mass.....	10 00
	\$34 90
	\$9 77

RETURNS FROM BOOKS DONATED.	
Am. Board Com. for Foreign Missions (Zulu Mission).....	\$639 45
Brett, Rev. Geo. S., Lorain, O.....	8 90
Coslet, Rev. A., Edgemont, S. Dak.....	2 00
Holt, J. D., Piedmont, Ala.....	1 60
Kingsley, A. W., Niantic, Conn.....	50
McPherson, Rev. S. T. M., Gate City, Va.....	2 65
Presbyterian Board of Publication, Philadelphia, Pa.....	4 51
	\$679 61

MISCELLANEOUS.	
Retail Sales.....	\$1,760 82
Trade Sales.....	1,425 11
Sales of Waste Material.....	132 68
Rentals.....	5,286 41
Income from Trust Funds.....	662 57
Income from Available Funds.....	434 37
Income Subject to Life Interest.....	1,123 75
J. Burr Legacy Income.....	73 68
Fitch Shepard Bible Fund.....	150 09
Available Funds.....	19,775 00
Record.....	6 50
	\$30,881 89

Total Receipts.....	\$43,538 90
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THE FOLLOWING TRANSFERS FROM BOOK ACCOUNT TO DONATION ACCOUNT HAVE BEEN MADE.	
Lagrange Co. Bible Society, Ind.....	\$99 99
Newburg Bible Society, N. Y.....	150 00
Sangamon Co. Bible Society, Ill.....	811 84
	\$561 63

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FINANCIAL STATEMENT FOR MAY, 1905.

RECEIPTS FOR BENEVOLENT ACCOUNT

	Gifts from Auxiliaries	Legacies	Church Collections	Gifts from Individuals	From Sales of Books Donated	Agency Colored People of the South	Sales Reported by Foreign Agents	Returns from Miss'y and other Soc's	Income from Perpetual Trust Funds	Miscellaneous	Journal Entries	Total Cash
Cash	1,217 53	2,249 87	4,056 42	1,669 69	679 61	210 46	....	....	632 57	6 50		\$10,752 65
Journal..	561 03	....	....	....	11 55	....	....	....	....	....	572 58	

RECEIPTS FOR GENERAL ACCOUNTS

	Journal	Cash	
From Auxiliaries.....	114 31	2,157 43	
The Trade.....	17 00	1,425 11	
Salesroom.....	289 08	1,760 82	
Rents.....	....	5,286 41	
Income from Available Funds.....	....	434 37	
Income Subject to Life Interest.....	....	1,123 75	
J. Burr Legacy Income.....	....	73 68	
British and Foreign Bible Society.....	11 57	....
Exchange Account.....	11,797 97	....
Fitch Shephard Bible Fund.....	....	150 00	
Available Funds.....	275 00	19,775 00	
Increase and Decrease.....	180 00	....
Trust Funds—Sarepta C. Train, Gift.....	....	200 00	
" Margaret McLaughlin, Gift.....	....	200 00	
" Eleazer Porter, Legacy.....	1,750 00	66 00	14,434 93
			32,652 57

RECEIPTS FOR DEPOSITORY ACCOUNT

	Books Issued	Miscellaneous	
Cash.....	....	....
Journal.....	14,595 83	79	14,596 62

RECEIPTS FOR MANUFACTURING ACCOUNT

	Sale of Waste Material	Job Work	Finished Plates	Repairs to Plates	Books Delivered to Depository	Miscellaneous	
Cash.....	133 68	....	....	....	....	....	133 68
Journal.....	....	768 55	....	....	10,444 92	....	11,213 47

Total Journal Entries.....	40,817 60	
Total Cash Receipts.....		43,538 90
Cash Balance from April, 1905.....		30,302 16
		\$73,841 06

DISBURSEMENTS FOR BENEVOLENT ACCOUNT

	Field Agents	Bible Society Record	Foreign Agencies	Grants to Missionary and other Societies	Miscellaneous	Agency Colored People of the South	BIBLES			Journal Entries	Total Cash
							Donated	To Foreign Agencies	To Life Members		
Cash.....	1,052 29	130 92	....	....	154 15	254 29	....	....	....		\$1,591 65
Journal..	19 10	434 02	11,797 97	....	10 00	142 50	2,757 86	3,675 05	311 50	19,148 00	

DISBURSEMENTS FOR GENERAL ACCOUNTS

	Journal	Cash	
Auxiliaries—Value of Books Supplied, etc.....	5,273 39	....
The Trade.....	840 63	....
Salesroom.....	1,662 57	214 06	
General Salaries and Expenses.....	232 47	2,984 31	
Bible House Expenses.....	....	1,981 40	
Interest on Life Investment.....	....	539 05	
Books for the Blind on Account of Burr Legacy Income.....	27 63	....
Exchange Account.....	....	12,142 15	
Trust Funds Invested.....	1,750 00	....
Available Investments.....	180 00	....
Loan—Paid Off.....	....	20,000 00	
Income from Available Funds.....	....	108 89	
Increase and Decrease.....	275 00	....	10,231 69
			37,969 86

DISBURSEMENTS FOR DEPOSITORY ACCOUNT

	Salaries and Expenses	Boxes and Cartage	Freight, Postage, etc.	Books from Man'g Dept.	Books Purchased	Books Returned	Discount on Sales	Miscellaneous	
Cash.....	547 26	139 75	235 36	....	....	....	....	....	922 37
Journal.....	43 66	....	....	10,444 92	11 57	19 65	880 76	....	11,400 56

DISBURSEMENTS FOR MANUFACTURING ACCOUNT

	Wages	Material	Man'g, Repairs, and Expenses	Machinery and Tools	Rent of Manufactory	Miscellaneous	
Cash.....	6,975 39	3,205 39	103 27	5 15	....	....	10,289 20
Journal.....	....	....	37 35	....	....	....	37 35

Total Journal Entries.....	40,817 60	
Total Cash Disbursements.....		50,773 08
Cash Balance forward to June, 1905.....		23,067 98

N. B.—The amounts in *italic* type are not actual cash transactions, but necessary payments by Journal entries as between the different Departments, to show the net result of each \$73,841 06

American Bible Society's

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